THE WESTERN LUMINARY.

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From the New York Observer.

"Honour is the best policy."
"We must be just before we are gen erous."
"Honour to whom honor is due."
"An honest man's the noblest work of God."

Of the many persons in our country who have failed in business, and then by fair promises obtained from their creditors a legal discharge, how few, how very few, when subsequently prospered, are found to come forward, like honest men, and discharge the debts of their former contracting. How many, on the other hand, may be seen in the enjoyment of sumptuous living, splendid houses, and costly equipage; while the poor widow and helpless orphan are pleading in vain for what is their just due. It is possible there are some, who think to screen such conduct from the eye of heaven, by acts of beneficence towards institutions of acknowledged usefulness; but God demands from no man that which is solemnly due to his neighbour.

Let me tell you then, whoever you are, on whom these censures fall, I envy not your lot. You may shine in your splendid houses, carriages and dress; and the thoughtless multitude may flatter you; yet your faithful consciences will not suffer you to rest. You cannot be happy.

One self-approving thought by far outweighs
Thousands of plaudits and of loud huzzas.

Every honest man who knows your case, must of course despise you; and what is infinitely worse, the soul—the soul! What must be its condition through the ages of eternity, if honesty be wanting. "Whatsoever ye would that men should do unto you, do ye even so to them.

Equity.

SIGNERS OF THE DECLARATION OF INDEPENDENCE.

It appears that of the 57 men who signed the Declaration of Independence, 49 were born in 10 different states, 3 in Great Britain, and the birth places of 4 are unknown. The youngest man who signed the Declaration of Independence, was Edward Rutledge, of South Carolina, then aged *twenty-six* years; and the oldest man who signed it, was Benjamin Franklin, aged *seventy* years. What a splendid career of usefulness he ran after three score and ten! The average age of all the persons who signed the Declaration, at the time of signing, was a fraction more than forty years

Thomas Lynch, jun of South Carolina, was but 27 when he signed the Declaration, and died in the 30th year of his age, being the youngest man who died after having signed the most important of all State Papers. It is remarkable that the *three* youngest men in Congress, July 4, 1776, were all South Carolinians; their ages averaging but 27 years and a third, while that of the whole assembly, their own included, averaged more than 44 years. The average age of the persons who signed the Declaration of Independence, at the time of their death, was sixty-six years and nearly a half year. The one who lived to the greatest age, was William Ellery, of Rhode Island, who lived to be ninety-two. The only one of them now alive, Charles Carroll, is now in his eighty-eighth year.

WYANDOT INDIAN CHIEFS.

The Rev. Mr. Finley, Methodist Missionary among the Wyandot Indians, [N. W. part of Ohio] has recently visited New-York and Philadelphia, accompanied by *Between-the-Logs* and *Mononque*, two chiefs that give evidence of piety. The persevering religious character of Mononque is strikingly illustrated in the following anecdote, which is copied from the Religious Messenger:

Mr. Finley, Mononque, and Jonathan, (a man of colour, who often acts as interpreter, and who speaks the French and Wyandot languages well,) started on a Saturday morning in cold weather, to visit a branch of the Wyandots, located some distance from Sandusky, with a design to hold a meeting with them. On the Sabbath, after travelling all day, they were compelled to pet up at night in a small log tavern, kept by a Frenchman Soon after entering this hut, the little Frenchman came in with a keg of wiskey. The sight of this keg appeared to give great offence to Mononque, who recollected the evils whiskey had done his nation, and the injury it had once been to himself He showed a disposition to leave the house, but was at length prevailed upon to stay. Soon after supper, the tavern-keeper retired to rest, and Mr. Finley wrapped himself up in his blanket and laid down on the floor, and left Mononque and Jonathan up. After a considerable pause, Mononques aid to Jonathan, "I do not understand this—we have" he said, "travelled all day, and have had no prayers, and our minister has laid down to sleep; this is not right. "Well," he continued, "if no one else will pray, I will;" and after singing a hymn, he fell on his knees and began to pray with a loud voice. This greatly alarmed the little Frenchman, who perhaps, had never before heard an Indian pray; and he came with great haste into the room, and stood trembling over the chief until he concluded his prayer, and seemed as much alarmed as if he had expected his house to fall. Early the next morning they started on in a snow storm, and after going thirteen miles, Mononque stopped and said, "brother Finley, it is time to have breakfast;" so, removing the snow from a large tree which was lying near the path, he soon had a fire kindled; and after having put on his coffee pot, said, "now we will have prayers," and falling on his kness in the snow, prayed for nearly half an hour, while poor Finley was suffering severely with the cold.

Education among the Cherokees.—The accounts occasionally given of the progress of instruction among the Cherokee Indians of Alabama, are of the most gratifying character. Their schools are represented as very well attended; and the exercises of the children in their studies, particularly English Grammar, Geography, &c. have excited the admiration of those who have witnessed them. One of the editors of the Huntsville Advocate, who has recently visited some of the schools, observes—"I noticed in particular one little boy, apparently about nine or ten years of age, and a full blooded native, who was called upon by his instructor to give out words to a spelling class, which he did with a clearness and precision that would have done no discredit to any school master

'Many of them write, and it appears to be one of their favorite exercises. I examined their books particularly, and inquired the time they had been employed, and I will venture to assert, that the progressive improvement they have made in that art, is not excelled by any equal number of their age and opportunity in the State of Alabama."

Rel. Chron.

SUNDAY SCHOOL CELEBRATION.

On Saturday the 26th ult. the anniversarsary of the Sunday School Union Society was celebrated in Princeton Between four and five hundred scholars assembled in the afternoon. The Union has 18 schools under its superintendence. The whole number of scholars is 328. Males, 347; females 481, of these 227 are coloured persons. The whole number of teachers is 111. To several of the schools are attached libraries with upwards of a hundred volumes, besides tracts. There are 50 scholars who are taught daily in the neighbourhood of Sourland mountain by an association of young ladies, who, with a laudable zeal, devote alternately their time for this purpose. The progress of their pupils has been great; many who commenced with the origin of the school, only the last summer, now read and write with facility. From a perusal of the anniversary report we are happy to perceive that the cause of Sunday schools does not languish. We trust that time will not cool the ardour of their friends, but that as their beneficent influence becomes more widely felt, the benevolence of their patrons, will multiply their numbers, and render perpetual their support.

N. J. Pat.

Manufactures.—From a statistical account of Paterson, N. J we learn that there are now, in that place, 12 cotton mills in operation, and three undergoing repairs. The number of spindles at present is 17,600, and the total of cotton cloth, manufactured yearly is, considerably above three millions of yards. There are 2 flax factories which manufacture, annually, 406,560 yards of duck. Seven eighths of the flax spun in these mills is imported.

There is one nail factory, in which are manufactured about 7 tons of nails weekly. The whole number of hands employed in these and several other smaller establishments is 1 123. the largest portion of whom are children.

From the New York Observer.

ANECDOTES ILLUSTRATING THE GOOD EFFECTS OF SABBATH SCHOOLS.

A friend having put into our hands the late Report of the British Sunday School Union, just received, we subjoin, from the Appendix, several anecdotes illustrating the usefulness of such institutions.

The report of the Boyle Sabbath School remaks thus: A poor woman was endeavouring to awaken the attention of her husband to good things, and especially pressing him to regard the Sabbath and attend a place of worship. To which he replied, "God does not care for one day more than another." Their little daughter, not more than three years of age, who regularly attends the Sabbath School, started up and said, "O! Father, do not say so:

"That day belongs to God alone,
He chooses Sunday as his own."

The father listened, but made no reply, and has ever since attended the Chapel with apparent delight.

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The report of the Wooburn School records the death of a female teacher, who had been connected with the school for about *forty years*. Amidst all the changes and discouragements that presented themselves, she continued faithful to her trust till death; and during this space of time it is said, she was never absent from her post above three Sabbaths. For the encouragement of the faithful Sabbath School Teacher, it is added, that many were greatly benfitted by her pious instructions, and two persons in particular, have spoken of her services as having been made a great blessing to them.

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Another report remarks thus:—A girl of the age of eight years, who had for some time attended at this school, after suffering an affliction of about three months, has been taken from us. During her affliction she spoke much of her school, and appeared to experience delight in conversing upon religious subjects; she was visited by several friends during her illness, who were pleased with her conversation; particularly one of her neighbours, who, though much affected at her sufferings, could not but feel delight from what she heard of the good effect of religious instruction upon her mind. A near relative observing her weak state of body, and supposing she needed something to strengthen her, asked her to take some nourishing liquid, when she replied, "Don't teaze me about such things, but talk to me about Jesus Christ and heaven." At another time her friend asked her if she was not afraid to die, to which she replied, "No, I am not, but have a desire to depart." She then prayed earnestly that the Lord would have mercy upon her. At another time she said, "O how I wish to pray, but I am so weak, I am afraid I shall not be able:" her father came to her bed side, having heard the conversation, and said, "My dear, try to pray now;" she repeated the Lord's Prayer, after which she added, "May I be the Lord's true and faithful servant to the end." After this she appeared in a happy frame of mind, and to have a desire to depart and be with Christ: addressing herself to her father, she said, "Father I shall not go to the school any more, nor to the meeting; I love to go for I like the singing; but I shall soon go to heaven; there is always singing there; I shall go to Jesus Christ, and my dear father and mother will come and I shall see them there." She then prayed for a blessing upon her father, mother, brother, and sister, and her spirit took its flight to the mansions above.

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A little boy 11 or 12 years of age, belonging to the Folkestone school, was induced by persuasion and a bribe, to sit down to a game of cards. Scarcely however had he taken them in his hand, when he thought of the Scripture, "Resist the Devil, and he will flee from you;" he threw down the cards, and left the room, very properly considering it a temptation from Satan—and although very young, he was enabled to resist it.

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Says the report of the Newcastle Union—In order to elicit information we issued circulars to our schools, containing certain queries: such as, —"How many of your teachers were once scholars in Sabbath Schools?" "How many of the teachers are joined in Church membership?" "Have any of the children been converted by means of the Sunday School?" Have any died happy in God?" &c. &c. In answer to which, a shoal of the most heart-cheering reports have poured into our depot! The result of the returns of the schools in reference to "How many of the teachers were once scholars?" is as follows:—out of 2293 teachers, no less than 872 were once scholars! and 1219 are members in Christian Society! or, on an average, more than one third have been scholars, and more than half are in Church membership! In one of our Colliery schools, "Wallsend," out of 68 teachers, 64 were once scholars in this school! and 82 are in Christian society!! Indeed, in schools which have been ten years in existence, more than half of the teachers are found to have been once scholars! These statements require no comment—they show better than a thousand arguments, the blessed effects of the system in raising up valuable labourers in the vineyard of the Lord, who will take our places when our heads are laid low in the grave, and thus hand down to the latest posterity the blessings of religious education! We are within bounds when we say that we have before us the memoirs of at least a dozen children, who have died with a blessed prospect of a glorious immortality, and who, in their last moments, praised God for Sabbath School instruction! In some of the schools, revivals of religion have commenced among the children in the select classes. In one school, forty children are under serious impressions. They are met by a pious and judicious leader, who declares that the fervency and simplicity of their prayers delights and astonishes him and other advanced Christians! Their powers of memory are truly astonishing. Some of the children in the Colliery Schools, who have to go down the pit at four o'clock in the morning, have been known to get up at two o'clock, to commit the scriptures to memory, and to read their Bibles!

Many have actually taught their parents to read, and induced them to attend the public worship of God, which they before neglected. The face of the moral world is completely altered. The Sabbath is kept sacred, which before was awfully profaned. Morality, sobriety, cleanliness, and domestic comfort are promoted. Indeed, the greater part of our present congregations, one third of our most useful teachers, a great number of our lay-preachers, and the greater part of the members of religious society, are the fruits of Sunday School instruction! These are the first fruits, but when the system has had other forty years operation on the great mass of the community, we shall doubtless reap a glorious harvest.

Two teachers have gone out under the London Mistionary Society, or at least are qualifying for that purpose!

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From a lady who frequently visited the Pottery Methodist Female Adult School, the following account was received:—On visiting the Adult School about a year ago, I observed an old woman absent of the name of Nelly. Having ascertained that she was ill, I embraced the first opportunity of visiting her. After entering her garret, which displayed every appearance of extreme poverty, I addressed her by saying I was sorry to find her so ill. She quickly replied, "Blessed be God, he has afflicted me, but what he has done for my soul is far beyond the afflictions of my body. I feel that I have Christ within me, the hope of glory, and though I am but a poor woman, and of late have been reduced to a crust of bread, I thank God I have that bread which the world knoweth not of." Observing a testament laid upon the table, I said, "it is a great blessing. Nelly, that you can read the word of God;" with tears flowing down her cheeks, she exclaimed, "I feel it is a great comfort indeed I praise the Lord daily, and shall praise Him through eternity, that ever there was a Female Adult School in Hull. It was there I learnt to read his holy word, and it was in attending that school that the Lord first blessed my soul. May the Almighty reward my superintendents and teachers seven-fold for their labour of love towards me; but I had almost forgot to tell you what a treasure I have got." Opening her drawer she took out a good Bible, and putting it into my hands, she said, "I would not part with it for all the world; it has been the greatest comfort to me that ever I had, and it was that blessed institution, the Adult School, which was the means of my ever knowing the value of it.

Remark —The whole number of Sabbath Schools in Great Britain and Ireland, according to the latest returns, is 8,499; teachers 73,940; scholars 868,245.

From the N Y. Religious Chron.

"THE ONE THING NEEDFUL."

[In considering the important question, "are we desirous of securing the salvation of our souls," Miss T. proceeds to mention those means which are most essential to the attainment of that happiness.]

"To use means is our part;—it is comparatively, an easy part; and if we will not do this, it shows, that we are not at all in earnest on the subject. I will mention then, as the first and last, as that which is indispensable to our making any progress in religion,—*daily, constant, private prayer* I am aware that when this habit has not been formed very early, there may be a sort of awkwardness and false shame felt in the commencement of it in a family; but it is a *false shame*, which a little effort will conquer, and a short time entirely remove. I believe you know that it was my intention to have recommended this practice to you if not already adopted; and now I can not feel satisfied without doing so for if ever I was sure that I was

ing good advice, I am sure of it in this instance; and I will—I most earnestly request your attention to it. Perhaps some of you might reply, that seldom feeling inclined to prayer, it would generally be a formal and heartless service; but this is the very reason why it must never be neglected. This reluctance to spiritual engagements is what the best of Christians have to combat with; and it can only be overcome by prayer. If thus you were to wait till you are of yourselves so disposed, depend upon it, you would pass through life, and plunge into eternity in a prayerless state; and although you may often engage in private devotion with little feeling, and no apparent benefit, yet there is one certain advantage gained by it, namely, that the habit is strengthened; and as we are creatures of habit, and God has made us so, He requires us to avail ourselves of its important advantages.

"If there is any one thing more than another among the many privileges of a religious education for which I feel thankful, it is the having been trained from my early years to retire, morning and evening, for this purpose I found that a habit thus early and strongly formed, was not easily broken through, notwithstanding all the vanity of my youthful years; and however much I have to lament the abuse of it, yet, if ever I have known any thing of religion, it is to the *closet* I must trace it, and I believe that universal experience testifies that our comfort and progress in the divine life are entirely regulated by the punctuality and fervency of our engagements there.—There is no need that the exercise should be tedious,—a short portion of scripture read with thought; and a few simple sentences uttered with the whole heart, are far preferable to a much longer address, in which the same heartless phraseology is continually repeated. But as your desires enlarge, so will your petitions; and the more you are in earnest, the less liable you will be to fall into hackneyed and formal expressions.

"My dear friends, be not contented with low aims and small attainments in religion:—they are indeed fearful signs of insincerity; or at best proceed from a merely slavish fear of the consequences of quite neglecting it. O do aspire to something beyond an ordinary reputable profession of it! *Here* ambition is sanctified. Determine to number yourselves among the happy few, and do not be discouraged by difficulties, nor think it too much for you to attain!—It is not humility, but inactivity and despondency, that leads us to think so. God will give us all the grace, and strength and ability, we really desire and ask for."

AMERICAN BAPTIST FOREIGN MISSION.

By letters received by Dr. Bolles, from Calcutta, written by Messrs. Wade and Boardman, and published in the last Baptist Magazine, it appears that these Missionaries had removed from Chitpore, Jan 16. to Calcutta, from motives of economy, and in order to be ready for a speedy return to Rangoon, whenever the way may be opened for an event so desirable. Their time was employed in obtaining a better knowledge of the Burman language, and in arrangements relative to the new edition of the Burman Dictionary, just out of press. Government take 100 copies of this work, for which they have paid 2000 rupees, about 1000 dols. There was some prospect of the sale of another 100 copies in Calcutta.

Moung Shawba, one of the most distinguished Burman converts, continues to adorn his profession at Rangoon; and as an evidence of his prudence and industry it is mentioned, that in the course of a year he has laid up 150 rupees, "as the avails of making shoes."

Mr Yates, who now officiates as Pastor in Calcutta, in the place of the lamented Mr Lawson, informed Mr Boardman, that six persons stood as candidates for baptism in Circular Road. Four of them Mr. B. knew, as young men of great promise, and three of these were the sons of Missionaries How peculiarly dear must their conversation have rendered them to their fathers, devoted, as they are, to the cause of God! —They could each undoubtedly adopt, with the deepest sensibility, the language of the inspired apostle John, "I have no greater joy than to see my children walking in the truth."

Seven had been recently baptized at Serampore.

In the Rev. Mr. Trawin's native congregation at Kidderpore, five miles below Calcutta, there was much solemnity, and many of the heathen were seeking Christ. At one of the stations of the Church Missionary Society, near Madras, and at another up the country, there is an out-pouring of the Spirit, and many are inquiring with deep interest about the salvation of their souls. At several stations in Ceylon, there is an uncommon attention to religion. Mr. Winslow, of Oodooville, was at Calcutta in February, and had received letters from his colleagues in Jaffna, which stated that in one of their schools there was not a single boy but was anxious for his soul, or had found mercy; and in the College but three. Christians in general seemed alive in religion.

How delightful must a revival of this sort seem in a land of heathens! What an attestation does it give to the reality of vital piety, and the peculiar glory of the gospel! It demonstrates the origin of religion in the heart to be the work of the Spirit of God. This is seen from the conviction which is produced in the understandings of all who are taught of God; and also from the entire, the radical change, which is wrought on the affections of each individual. How approprtate the lines of Watts, comparing genuine Christianity with all its corruptions, and with every invention of men:

There can be no religion found,
So just to God, so safe to man.

Chr. Watch.

AFRICAN MISSION.

A letter from Rev. Calvin Holton, to one of the Editors of the American Baptist Magazine, dated *Monrovia (Cape Mesurado)* April 24, 1826, mentions that a deadly blow has been struck in that vicinity to the horrible traffic in Slaves. More than 150 Slaves had been re-captured; Trade Town, one of the principal slave factories on that coast, had been burnt and blown up, with 250 barrels of gun powder; and three Spanish Slavers had been captured by two Colombian privateers, which were then, in April last, lying with their prizes in the harbour.

Mr. Holton says that but little can be done in their African schools, till a convenient house is built, with desks for writing, &c. after the manner of the Cherokee schools.

Mr. Holton was brought very low by fever, but was recovering. During his illness, the Baptist Church in Monrovia were fervent and incessant in their prayers for him; and such was the assurance of some that their supplications would prevail, that they said to him they rested satisfied that his life would be spared.

Ib.

LETTER FROM PARIS.

Extract of a Letter from Professor ROBINSON, *to a gentleman in New-York, dated Paris, July 29, 1826.*

At the present season it is very difficult to obtain much definite information; inasmuch as most of the gentlemen on whom I depended for it, are out of town. The general facts which I have been able to gather are, that the French protestant Church is in a most interesting state; that it is beginning to awake from slumber; that many individuals of ardent and active piety are rising up, and making efforts to pursue the same course in which England and America have taken the lead. The Bible Society is on the gain; the Missionary Society is regarded with great interest; the Tract Society has been for some time quite active; and within a few months the institution of Sabbath Schools has been commenced under favourable auspices. The progress of evangelical religion within the last eight years, is described, both by English and French, as having been very great. The press is beginning to operate to a considerable extent. Of the Quarterly Missionary Journal 1200 copies are distributed to subscribers; and of the Friend of Youth, a little work for children, 2000 are sold. *N. Y. Observer.*

PROFESSOR THOLUCK.

Professor Tholuck is well known to our readers as the active friend and patron of all the efforts which have been made within the last six or seven years for the spread of Evangelical religion in the north of Germany, and particularly in Berlin, and its vicinity. Although only 27 years of age, he is already master of 15 languages, and all his learning is devoted to the advancement of religion. While Professor of divinity in the University of Berlin, he was in the habit of assembling 30 or 40 pious students at his own house, once a week, for the purpose of giving them instruction in practical religion. He has done probably more than any other man in Germany to promote the revival of true religion. He is particularly interested in the welfare of the Jews. So deeply does he feel on this subject, that he has found time, amidst all his other pressing cares, to edit a periodical work entitled, "The Friend of Israel," the object of which is to convince them of the truth of Christianity and to urge them to embrace it. We are pleased to find that the king of Prussia is disposed to advance a man of such a spirit to the presidency of an University so celebrated as that of Halle.

Editors N. Y. Observer.

BISHOP DUBOURG.

It is stated in a Paris paper, of the 16th of July, that the Right Rev'd William Dubourg, Bishop of Louisiana, has "given in his resignation, which has been accepted by the pope." *Nat. Gaz.*

American Bible Society.—The donations to the American Bible Society during the months of July, and August, as acknowledged by the Treasurer, amount to $7,279 68. The number of Bibles and Testaments issued from the Depository during the same period were 11,281; valued at $5,166 92.

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, OCT. 11, 1826.

TO NEW SUBSCRIBERS.

In consequence of the unexpected increase of subscribers to the *Western Luminary*, we are unable any longer to furnish papers from the commencement of the present volume. Hereafter new subscribers may have the papers sent them from the 1st of the present month (October).

We regret that we are compelled to print on a smaller sheet than heretofore. We had made an engagement for a seasonable supply of paper; but, owing to the excessive drought in this region of country, our paper-maker has failed to comply with his contract. However, the difference in the size of the paper is so little, that it can make no difficulty even with those who preserve the paper for binding; the margin only being reduced.

For the Western Luminary.

Mr. Editor,

I have occasionally observed in your useful paper, short paragraphs on the importance of keeping holy the weekly Sabbath; and some of the dangerous consequences of violating it have been stated. But I have not seen any writer, who has undertaken to show the reasons for observing it, nor the grounds of its binding obligation. These they have always taken for granted, without proof.

Now if the Sabbath be not binding on Christians, as it was on the Jews, all writing and preaching in favour of it, is nothing to the point. For sin is a transgression of law; and where no law is, there can be no transgression. If the fourth commandment of the moral law do not bind us, as do the other nine, which were published to the Israelites at mount Sinai, with circumstances of great terror, and engraven exclusively on tables of stone, then those misfortunes which have often happened to Sabbath breakers, on that day, and which we have accounted judgments of God, were no judgments at all; neither is there any connexion, as has sometimes been said, between the violation of the Sabbath, and the gallows.

I believe the fourth commandment binds Christians as much as it bound the Jews; but it is not my purpose to enter into any thing like a full discussion of the subject; neither would your paper admit it. It is not my intention to offer arguments to those who know both law and duty, but have no disposition to obey the one, nor yield to the other. My object is to state, and prove, very briefly, a few things, which may bear immediately on the point: and deal with those, who say they love the truth (and I hope some of them do,) but who feel themselves exempted from a due observance of that day; because (as they say) the law which bound Jews on this, and many other things, has been abrogated by Christ and does not bind them. To prove this, they produce express passages from the words of the apostle Paul, Rom. 14. 5, 6. "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day regardeth it to the Lord: and he that regardeth not the day, to the Lord he doth not regard it." And Coll. 2. 16, 17. "Let no man, therefore judge you in meat, or in drink, or in respect of an holy day, or of the new-moon, or of the Sabbath days: which were a shadow of things to come; but the body is of Christ." Here, say they, the Sabbath is to be kept, or not kept; binds, or binds not, according as we view it: that is, in other words, it is binding on those who believe it binds them; and it is not binding on those, who do not believe it binds them. This is the reasoning, and this the conclusion. To show how far it will go, let us try its force on any of the other commandments. For instance, "Thou shalt worship the Lord thy God, and him only shalt thou serve." He that believes he is under obligation to worship God, is bound; and he who believes not, is not bound. So that things become right, or wrong, according to our faith. Carry out this reasoning, and you will find that infidels are the only class of men in the world, who are without sin; for they believe in no revelation whatever from God. This kind of reasoning destroys at once the natural, and necessary distinction between right and wrong, good and evil. What a pity it is, that Christians should be found furnishing infidels, and other wicked men, with weapons for their own destruction!

It is readily admitted, that there are certain things, in which nature has placed no difference; and these become right, or wrong, according to positive law. Such are various kinds of meats, and drinks, days of feasting, and fasting, appointed by God, under the Jewish dispensation. And this is the subject, and no other, which the Apostle is discussing, in both the passages quoted. The meaning of every author's words and sentences, depends on the subject he is treating. Hence the same words, and phrases of every writer ought to be understood, in a thousand instances, in different senses, according to his subject.

The Apostle has no respect at all to the weekly Sabbath, nor to any other part of the moral law; but to certain Jewish days, which, in the language of the Old Testament, are frequently called Sabbaths; because no servile work was to be done in them. In proof of this, let the reader turn to Levit. 16. 29—31. This refers to the great day of atonement, under the law, which was made on the tenth day of the seventh month in every year. "And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you: For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. It shall be a Sabbath of rest unto you, and ye shall afflict your souls by a statute forever."

Again, chap. 23. 39. "Also on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath."

On the same subject is the prophet Isaiah, when he says, chap. 1. 13, 14. "Bring no more vain oblations, incense is an abomination unto me; the new-moons, and Sabbaths, the calling of solemn assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new-moons, and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them." Now in all these places, it is evident, that there is not the most distant reference to the seventh day Sabbath: except that both signify a rest, or cessation from labour.

When Christ appeared in the world, and by his obedience, and death, finished the great work of man's redemption, these feasts, and fasts; distinctions of meats and Jewish Sabbaths, were all abolished: because the reason for them, and their use ceased to exist. There was to be offered, on the Jewish altar, "no more sacrifice for sin, for by one offering," the offering of himself, "he had forever perfected them that are sanctified."

These ceremonial customs were all "shadows of good things to come." But Christ was the substance to which they pointed. When therefore the substance is come, we no more need its shadow. With great propriety, then, did the Apostle say, "Let no man judge you any more, in meats and in drinks, or in respect of an holy day or of the new-moons, or of the Sabbath days; which are a shadow of good things to come; but the body is of Christ."

But let me ask, what shadow was the fourth commandment, more than the first, second, third, or any other? If one precept of the moral law can be broken, or taken away, why not another, and why not all? and if all, where will you find the criminality of murder, adultery, theft, or any other crime? "Let no man deceive you with vain words; for because of these things cometh the wrath of God on the children of disobedience."

You see here, how one may easily be led into error, for want of due attention to the Old Testament scriptures. In many things the New cannot be well understood without the Old, nor the Old without the New. Both taken together make a whole, or complete revelation from God.—Thus, I conceive, when both parts of the scriptures are brought together, and understood, all doubt, or plausible disputation with respect to the weekly Sabbath, will be forever done away. It is the property of a good man to be willing to do his duty, when he knows it. The few things I have said give you the true sense of the Apostle, in the passages referred to, as the connexion will show. Our conclusion, therefore, is this; the weekly Sabbath is not abrogated, but stands on a basis as firm as any other precept of the moral law.

You see, then, your duty, reader; will you do it? I know it is a weighty duty, requiring one whole day in seven; and it will be found painful, and mortifying to the flesh, until habit makes it easy; or frequent communion with God on that day, makes it delightful.

You may tythe anise, mint and cummin.—You may serve the Lord with that, which costs you little, or nothing; but will you keep the weightier matters of the law, mercy, justice, and faith? You may cease from labour, and go to church, on God's holy day. But is this keeping the Sabbath, when you indulge in worldly thoughts, and conversation; when you make your bargains at the house of God, or debate on politics? Will the Lord accept this for "Remember the Sabbath day to keep it holy?"

Admitting what has been said, you may, perhaps, ask me, how the Sabbath is to be kept?—I am sorry you have this yet to learn, when you are a professed Christian, and it may be well advanced in life. Go to any child, who has been faithfully taught, and he will tell you how the Sabbath is to be sanctified. But if you are ashamed to do this, I will tell you. Take up your Bible, and read—read both parts of it: for it takes the first, and the last, to make the *whole*. You are bound to keep the Sabbath as did the Jews: for it is the first part of the Bible, or Old Testament alone, which shows you how the Sabbath is to be observed. Christ, and his Apostles have given us no new rules, nor made any alterations respecting the Sabbath, except a change from the seventh to the first day of the week. And this change was made, because one of the reasons for keeping it was changed. On the seventh day God rested from the work of creation; on the first, Christ arose from the dead, and rested from the work of redemption. Still it is the seventh part of our time, that is to be kept holy to God. And so the command remains firm, "Remember the Sabbath day to keep it holy."

The primitive Christians held it as sacred, as did the pious Jews. When Christ was in the grave, the disconsolate disciples, and pious women, we are told, rested the Sabbath day, according to the commandment. They neither made any attempt to embalm him, (though they had prepared the spices,) nor even to visit the sepulchre, till the Sabbath was past. I fear our good Christians, in this country, would have thought this a work of necessity, at least, in their pious zeal, would have judged it highly commendable, to go to the grave to weep. But they had a strict regard to the divine command, and durst not attempt, as many have done since, to reason themselves out of its authority. To conclude, gentle reader, if you, and I, would be Christians indeed, and not in name only, let us "follow the footsteps of the flock, and feed our kids beside the shepherd's tents."

F. S.

Further particulars of the late massacre.

PARIS, Ky. Oct. 7.

We have conversed with Mr. Thomas Crosthwait, of this neighbourhood, who went in company with Mr. Kin-

a Stone, to Hardinsburgh, since the news of the murder of the Messrs. Stones Gray, Cobb and Davis, arrived here; and have returned home. Mr Crosthwait gives in substance the following statement with respect to that shocking massacre, which may be depended on as correct, and which will serve to contradict a great many false statements that have got into circulation for want of proper information.

Between the hours of nine and ten on the morning of the 17th of September, as the boat of Edward Stone, with a cargo of 77 negroes, was going down the Ohio, about 90 miles below Louisville, James M. Gray was sitting near the bow of the boat reading a newspaper—Edward Stone, Howard Stone, and David Cobb, were engaged in some business, at the other end of the boat, and Humphrey Davis was above, acting as steersman. At this time, the negroes who committed the murder, being provided with hatchets and brick bats, instantly killed Gray and threw him overboard. As he fell into the water, the spectators raised the alarm, which drew the attention of the Stones and Cobb, who started from the other end of the boat, and met the murderers about the middle, where the engagement took place. Edward Stone disengaged himself from their grasp twice then called for his pistol, which was handed him by one of the women present. He presented it at one of his assailants, and when in the act of firing, another one threw up the pistol with his hand, and the ball, in a slanting direction, grazed the right eye of Mr. Stone, and put it out. The three above mentioned, were then killed, weights tied to their necks, and thrown overboard. The boat was then rowed ashore, on the Indiana side, where Humphrey Davis was also killed, and thrown into the river.

All the five men who were murdered, have since been found, and decently interred, at an old grave yard, near the mouth of Sinking creek, in Breckinridge county, Ky.

After plundering the boat, burning notes of hand to the amount of four or five thousand dollars, and taking what money they could find, they sunk her, and marched through the country until they were taken. Fifty-six of them were taken at one time, and sixteen at another, making in all seventy two, and brought to Hardinsburgh, where an examining Court committed ten of them to jail, for further trial.

The Circuit Court for Breckinridge County will meet at Hardinsburgh, on the 16th of this month, at which time the ten negroes committed will be tried.

Five of the negroes had not been apprehended, all of whom are supposed to have been engaged in the murder.

A yellow boy of Edward Stone's fought for him to the last, and narrowly, and with great injury, escaped the fate of his master. The woman that handed him the pistol, had like to have shared the same fate.

James M. Gray had been on a visit to his Father's, in this county, and was returning to his residence at Woodville, Mississippi.—*Western Citizen.*

Tuesday last being the day appointed by Judge Shannon, for the execution of Reuben Rankin, the murderer of John Blake, of Ohio, a great multitude of people assembled in this place, to be spectators of the tragical scene, but had to go home greatly disappointed and many of them not a little dissatisfied, while poor Reuben remained in his cell, as snug as a bug in a rug, having been respited by Governor Desha till the 8th day of December next, before which time, the trial of Robert Hall is expected to take place—the result of which, some people may think, will operate in favour of the criminal. But let Hall be as great a villian as the world affords, still Blake was under the protection of Rankin, when he was robbed, and from all circumstances, was justifiable in the attempt he made to regain his lost money; and furthermore Reubin Rankin cruelly murdered Blake, without the aid and assistance of Hall, for which crime, by the laws of God and man, he ought to die! Exercising the rights of independent freemen, some have petitioned for the release of the prisoner—others with the same rights and privileges, have asked and obtained a respite, and we with the same independence, have given our opinion *Western Citizen.*

It is stated in the Danville Olive Branch, that a *Robert Cashey* 82 years of age, was on the 12th Sept. murdered in Greene county by *Malcom Worley* aged 25 years, who has made his escape.

NASHVILLE, Sept. 30th.

Duel.—On Thursday morning last, a duel was fought between *Gen. Samuel Houston* and *Gen. William White* in consequence of a challenge from the latter. Gen. White was severely wounded. The combat took place in Kentucky, just over the line.

Whig & Banner.

From the Olive Branch.

DANVILLE SEPT. 29.

COLLEGE EXERCISES.

The annual Commencement of *Centre College* took place on Wednesday last. Two young men were admitted to the degree of *Bachelor of Arts*. ASBURY M. COFFEE, and JOHN T. STEWART.

The order of exercises were as follows:

1. Prayer by the Principal.
2. Latin Salutatory, by *George G. M'Afee*, of Mercer county, Ky.
3. An Oration on the Prospects of the West, by *Jacob F. Price*, of Clark county, Ky.
4. An Oration on the Comparative Merits of Statesmen and Warriors, by *Caleb Wallace*, of Woodford county, Ky.
5. An Oration on the Influence of Science and Literature on Society, by *Sidney S. M'Roberts*, of Lincoln county, Ky.
6. An Oration on the Pleasures of the Association of Ideas, by *John T. Stewart*, of Fayette county, Ky.
7. The Valedictory, by *Asbury M. Coffee*, of Washington county, Tenn.
8. Degrees Conferred.
9. Charge by the Principal.
10. Prayer.
11. Benediction.

Though we are opposed to the *puff* and *fulsome eulogy* made use of in remarks on similar Exercises, in other Institutions, yet we think it only just, to say, that the Orations delivered were highly creditable to the young men, and would do honor to any of our Western Colleges. They were specimens of the talent of our country, which we trust, this infant but flourishing Institution is destined, in a higher degree, to foster and develope. The Valedictory was peculiarly affecting and impressive, and did honor to the heart of the Speaker. The allusions made to the resignation of the "beloved President" and the tribute paid to his worth and excellence, was responded to, we have no doubt, from the breast of every Student.

The Rev. *J Chamberlain* having received the appointment of President in the Louisiana College, has resigned the Presidency of Centre College. The loss of this able, pious and excellent man, will be seriously felt not only in the Institution, but by our citizens generally. His indefatigable exertions for the establishment and prosperity of Centre College will be long remembered, and will in its future advancement justly entitle him to the appellation of the Father of the Institution. He will carry with him the prayers of many, for his future welfare and happines.

CUMBERLAND COLLEGE

A letter from General ANDREW JACKSON, to several distinguished individuals at New Orleans, dated at Nashville, Tenn. on the 26th of May last, has been published in the papers of N. Orleans. It contains an appeal to the liberality of the public in behalf of the Cumberland College, at Nashville. The writer states that the institution, with a little more pecuniary aid, is likely to become one of the most flourishing in the United States. It is situated in a part of the west where the feelings, habits, and manners of the people are purely republican. The climate is healthly, and the means of support are abundant. The President is an accomplished gentleman of the first acquirements, and the subordinate professors highly distinguished for literary and scientific acquirements. Two professorships were created, last year, by the name of La Fayette and Jackson. These distinguished men have not the means of making permanent endowments; and the object of Gen. Jackson's letter was to request the gentlemen to whom it was addressed to cause an enclosed subscription paper to be presented to the citizens of New Orleans, and to receive and remit such aid for the establishment of these Professorships as might be contributed. *Pitts. Rec.*

MIAMI UNIVERSITY.

The first Commencement of Miami University, Oxford, Ohio, took place on the 27th of September. The degree of A B. was conferred on twelve young gentlemen, and A. M. on three. The number of Students in this flourishing Institution is 111. *Western Citizen.*

PRESBYTERIAN CHURCH.—From a summary view of the statistics of the Presbyterian Church appended to the minutes of the General Assembly for 1826, (a copy of which has been politely forwarded us,) it appears that the present number of synods is 14; ministers, 1127; licentiates, 187; candidates, 205. Total 1518. Number of churches, 1819; communicants, 127,492. Baptisms the past year, including infants, 12,850. Contributions to the missionary funds, $3 990; Commissioners' funds, $2 234; Presbyterian funds, $480; Theol. Seminary funds, $4,465; Education funds $5.323.—The total amount of funds in the hands of the General Assembly, is 116,204; most of which is exclusively applicable to the support of professors and students in Presbyterian Theological Seminaries. *N. Y. Obs.*

PRESBYTERIAN EDUCATION SOCIETY.—The number of Life Directors of the Presbyterian Education Society, according to the Report of May 11th, made so by the payment of $50 each, or a greater sum, is 21. Life members, made so by the payment of $20 each, or a greater sum, 80. Annual subscribers and donors, 216. Says the Report of the Board of Education, "the contributions of the Presbyterian Church and of the Congregational Churches in the United States, to the different funds which are sacredly appropriated to the education of evangelical ministers, have during the last year amounted to ONE HUNDRED AND FOUR THOUSAND DOLLARS. *Three hundred and twenty-nine* young men have been aided, either in academical or theological studies. We rejoice, and will rejoice, that so much has been done." *Ib.*

Donations.—The Treasurer of the American Board of Commissioners for Foreign Missions, acknowledges the receipt of the following sums from July 21st to Aug 20th: Donations, from Auxiliary Societies and other sources, $2,776 68: Legacy $200; to the permanent Fund, $294; for the Mission College in Ceylon, $100; and several donations in clothing, bedding and books.

Nothing is in vain, or without profit to the humble soul; like the bee, it makes its honey even from bitter herbs; it stands always in a state of divine growth; and every thing that falls upon it, is like a dew of heaven to it.

The sun meets not the springing bud that stretches towards him with half that certainty, as God, the source of all good, communicates his spirit to the soul that longs to partake of it.

From the Vermont Chronicle.

INTERESTING NARRATIVE.

Account of the late Slides from the White Mountains.

In a letter from the Rev. C. Wilcox.

Hanover, (N H) 2d Sept. 1826.

DEAR SIR,—I have just returned from an excursion to the White Mountains, and shall now spend a day of rest in this village, in giving you some account of the effects produced by the most destructive fall of rain ever known in that region. It happened on the night of the 28th of August, which will be long remembered in this part of the country.

I left Hanover on Saturday last, in company with two gentlemen of my acquaintance from the city of New York, and rode as far as Haverhill, where we all spent the Sabbath. The road over which we passed was like a bed of ashes two or three inches deep; and the country around us exhibited the usual effects of a long drought. The abundant rains, that fell three weeks ago over the Southern half of New England, did not reach the upper part of the valley of Connecticut River. On Monday morning it began to rain at Haverhill, and continued along our route for most of the day, but so moderately and at such intervals, that with the help of great coats and umbrellas we proceeded on our journey in an open wagon as far as Bethlehem, fifteen miles West of the White Mountains. As we approached the vicinity of the Mountains, the rain increased till it became a storm, and compelled us to stop about the middle of the afternoon.

The storm continued most of the night; but the next morning was clear and serene. The view from the hill of Bethlehem was extensive and delightful. In the Eastern horizon Mount Washington, with the neighbouring peaks on the North and on the South, formed a grand outline far up in the blue sky. Two or three small fleecy clouds rested on its side, a little below its summit, while from behind this highest point of land in the United States East of the Mississippi, the sun rolled up rejoicing in his strength and glory. We started off toward the object of our journey, with spirits greatly exhilarated by the beauty and grandeur of our prospect. As we hastened forward, with our eyes fixed on the tops of the mountains before us, little did we think of the scene of destruction around their base, on which the sun was now for the first time beginning to shine. In about half an hour we entered Breton Woods, an unincorporated tract of land covered with a primitive forest, extending on our road five miles to Rosebrook's Inn, and thence six miles to Crawford's, the establishment begun by Rosebrook's father, as described in the Travels of Dr. Dwight. On entering this wilderness, we were struck with its universal stillness. From every leaf in its immense masses of foliage the rain hung in large glittering drops; and the silver note of a single unseen and unknown bird was the only sound that we could hear. After we had proceeded a mile or two the roaring of the Amonoosuck began to break in upon the stillness, and soon grew so loud, as to excite our surprise.—In consequence of coming to the river almost at right angles, and by a very narrow road, through trees and bushes very thick, we had no view of the water, till with a quick trot, we had advanced upon the bridge too far to recede, when the sight that opened at once to the right hand and to the left, drew from all of us similar exclamations of astonishment and terror; and we hurried over the trembling fabric as fast as possible. After finding ourselves safe on the other side, we walked down to the brink; and, though familiar with mountain scenery, we all confessed that we had never seen a mountain torrent before. The water was as thick with earth as it could be, without being changed into mud. A man living near in a log hut showed us how high it was at day break. Though it had fallen six feet, he assured us that it was still ten feet above its ordinary level. To this add its ordinary depth of three or four feet, and here at day break was a body of water twenty feet deep, and sixty feet wide, moving with the rapidity of a gale of wind between steep banks covered with hemlocks and pines, and over a bed of large rocks, breaking its surface into billows like those of the ocean. After gazing a few moments on this sublime sight, we proceeded on our way, for the most part, at some distance from the river, till we came to the farm of Rosebrook lying on its banks. We found his fields covered with water, and sand, and flood wood. His fences and bridges were all swept away; and the road was so blocked up with logs, that we had to wait for the labours of men and oxen, before we could get to his house. Here we were told that the river was never before known to bring down any considerable quantity of earth, and were pointed to bare spots on the sides of the White Mountains, never seen till that morning.—As our road for the remaining six miles, lay quite near the river and crossed many small tributary streams, we employed a man to accompany us with an axe. We were frequently obliged to remove trees from the road, to fill excavations, to mend and make bridges, or contrive to get our horses and wagons along separately. After toiling in this manner for half a day, we reached the end of our journey, not however, without being obliged to leave our wagons half a mile behind. In many places in these six miles, the road and the whole adjacent woods, as it appeared from the marks on the trees, had been overflowed to the depth of ten feet. In one place the river, in consequence of some obstruction at a remarkable fall, had been twenty feet higher than it was when we passed. We stopped to view the fall, which Dr. Dwight calls "beautiful." He says of it—"The descent is from fifty to sixty feet, cut through a mass of stratified granite; the sides of which appeared as if they had been laid by a mason in a variety of fantastical forms; betraying, however, by their rude and wild aspect, the masterly hand of nature." The description is sufficiently correct; but the beauty of the fall was now lost in its sublimity.

You have only to imagine the whole body of the Amonoosuck, as it appeared at the bridge which we crossed, now compressed half of its width, and sent downward at an angle of 20 or 25 degrees, between perpendicular walls of stone. On our arrival at Crawford's, the appearance of his farm was like that of Rosebrook's, only much worse. Some of his sheep and cattle were lost; and eight hundred bushels of oats were destroyed. Here we found five gentlemen, who gave us an interesting account of their unsuccessful attempt to ascend Mount Washington the preceding day. They went to the "Camp" at the foot of the mountain, on Sabbath evening and lodged there with the intention of climbing the summit the next morning. But in the morning the mountains were enveloped in thick clouds; the rain began to fall, and increased till afternoon, when it came down in torrents. At five o'clock they proposed to spend another night at the camp, and let their guide return home for a fresh supply of provisions for the next day. But the impossibility of keeping a fire where every thing was so wet, and at length the advice of their guide, made them all conclude to return, though with great reluctance. No time was now to be lost, for they had seven miles to travel on foot, and six of them by a rugged path through a gloomy forest. They ran as fast as their circumstances would permit; but the dark evergreens around them, and the black clouds above, made it night before they had gone half of the way. The rain poured down faster every moment; and the little streams, which they had stepped across the evening before, must now be crossed by wading, or by cutting down trees for bridges, to which they were obliged to cling for life. In this way they reached the bridge over the Amonoosuck near Crawford's just in time to pass it before it was carried down the current. On Wednesday the weather being clear and beautiful, and the waters having subsided, six gentlemen, with a guide, went to Mount Washington, and one accompanied Mr. Crawford to the "Notch" from which nothing had yet been heard. We met again at evening, and related to each other what we had seen. The party who went to the Mountain, were five hours in reaching the site of the camp instead of three, the usual time. The path for nearly one third of the distance, was so much excavated, or covered with miry sand, or blocked up with flood wood, that they were obliged to grope their way through thickets almost impenetrable, where one generation of trees after another had risen and fallen, and were now lying across each other in every direction, and in various stages of decay. The camp itself had been wholly swept away, and the bed of the rivulet, by which it had stood, was now more than ten rods wide, and with banks from ten to fifteen feet high. Four or five other brooks were passed, whose beds were enlarged, some of them to twice the extent of this. In several, the water was now only three or four feet wide, while the bed of ten, fifteen or twenty rods in width, was covered for miles with stones from two to five feet in diameter, that had been rolled down the mountains, and through the forests, by thousands, bearing every thing before them. Not a tree, not the root of a tree, remained in the path. Immense piles of hemlocks and other trees, with their limbs and bark entirely bruised off, were lodged all the way on both sides, as they had been driven in among the standing and half standing trees of the banks.—While the party were climbing the mountain, thirty "slides" were counted, some of which began near the line where the soil and vegetation terminate, and growing wider as they descended, were estimated to contain more than a hundred acres. These were all on the western side of the mountains.—They were composed of the whole surface of the earth, with all its growth of woods, and its loose rocks, to the depth of 15, 20, and 30 feet. And wherever the slides of two projecting mountains met, forming a vast ravine, the depth was still greater.

Such was the report which the party from the mountains gave. The intelligence which Mr. Crawford, and the gentleman accompanying him, brought from the Notch, was of a more melancholy nature. The road, though a turnpike, was in such a state, they were obliged to walk to the Notch House, lately kept by Mr. Willey a distance of six miles. All the bridges over the Amonoosuck, five in number, those over the Saco, and those over the tributary streams of both, were gone. In some places the road was excavated to the depth of 15 and 20 feet; and in others it was covered with earth, and rocks and trees, to as great a height.—In the Notch, and along the deep defile below it, for a mile and a half, to the Notch House, and as far as could be seen beyond it, no appearance of the road, except in one place for two or three rods, could be discovered. The steep sides of the mountains, first on one hand, then on the other, and then on both, had slid down this narrow passage, and formed a continued mass from one end to the other, so that a turnpike will probably not be made through it again very soon if ever. The Notch House was found uninjured; though the barn adjoining it by a shed, was crushed; and under its ruins were two dead horses. The house was entirely deserted; the beds were tumbled; their covering was turned down; and near them upon chairs and on the floor lay the wearing apparel of the several members of the family; while the money and papers of Mr. Willey were lying in his open bar. From these circumstances, it seemed almost certain, that the whole family were destroyed, and it soon became quite so, by the arrival of a brother of Mr. Crawford from his father's six miles East. From him we learnt that the valley of the Saco for many miles, presented an uninterrupted scene of desolation.—The two Crawfords were the nearest neighbours of Willey. Two days had now elapsed since the storm, and nothing had been heard of his family in either direction. There was no longer any room to doubt that they had been alarmed by the noise of the destruction around them, had sprung from their beds, and fled naked from the house, and in the utter darkness had become so overtaken by the falling mountains and rushing torrents. The family, which is said to have been amiable and respectable, consisted of nine persons, Mr. Willey and his wife, and five young children of theirs, with a hired man

and boy After the fall of a single slide last June, they were more ready to take the alarm, though they did not consider their situation dangerous. as none had ever been known to fall there previous to this. Whether more rain fell now than had ever been known to fall before in the same length of time, at least since the sides of the mountains were covered with so heavy a growth of woods, or whether the slides were produced by the failing of such a quantity of rain so suddenly. after the earth had been rendered light and loose by the long drought, I am utterly unable to say. All I know is, that at the close of a rainy day, the clouds seemed all to come together over the White Mountains, and at midnight discharged their contents at once, in a terrible burst of rain, which produced the effects that have now been described. Why these effects were produced now, and never before, is known only to Him, who can rend the Heavens when he will. and come down, and cause the mountains to flow down at his presence.

CARLOS WILCOX.

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The Editor of the Boston Courier notices the family mentioned in the above article, in the following manner:

The house of Mr. Willey was about two miles below the Notch. The defile below this dwelling, and thence up to the Notch, was very narrow. and the mountains on either side of such a height, that one could not look at their tops many seconds without a painful sensation. The slide which fell from the mountains on the 26th June lodged within a few rods of this house. The editor passed through the Notch on the 17th of July, and spent about two hours at Mr. Willey's. where we dined in company with two or three friends. and received shelter from a heavy thunder shower. We have seldom seen a more interesting family. There were several children, the eldest of which was a boy eight or nine years old. All appeared remarkably intelligent, well behaved, contented, and happy. The mother was their instructor, as mothers should always be. To our inquiry whether she was not terrified when the *slip* came down, she replied, Yes—and had caught two of her children in her arms to escape *down* the valley; but she soon perceived by the direction it took, that it would not touch their house. She added that she did not feel that there was any more danger of *their* being buried alive by these slides, than there was of the strangers who passed through the Notch, suffering the same fate; and expressed a perfect reliance on the protection of Providence, and an acquiescence in whatever they might be ordained to bear. Virtuous and interesting woman! if the fate we fear has overtaken thee and thy innocent babes, we cannot doubt *that* Providence sustained thee in the last horrible moment, which nature shuddered to anticipate, and has granted the fruition of thy hopes, a seat with thy loved little ones, on those celestial mountains not subject to "the wreck of matter or the crush of worlds."

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He is in a fair way to gain all the advantages of *patience*, who can suppress *anger*.

From the Baltimore American Farmer.

TO CIDER MAKERS.

Directions for making sweet, clear Cider, that shall retain its fine vinous flavor, and keep good for a long time in casks, like wine.

It is of importance in making cider, that the mill. the press and all the materials be sweet and clean, and the straw clear from must. To make good cider the fruit should be ripe (but not rotten) and when the apples are ground, if the juice is left in the pummice twenty-four hours. the cider will be richer, softer, and higher coloured; if the fruit is all of the same kind. it is generally thought that the cider will be better; as the fermentation will certainly be more regular, which is of importance. The gathering and grinding of the apples, and pressing out of the juice, is a mere manual labour. performed with very little skill in the operation; but here the great art of making good cider commences; for as soon as the juice is pressed out, nature begins to work a wonderful change in it. The juice of fruit, if left to itself will undergo three distinct fermentations. all of which change the quality and nature of this fluid The first is the vinous; the second the acid. which makes it hard and prepares it for vinegar; by the third it becomes putrid. The first fermentation is the only one the juice of apples should undergo, to make good cider It is this operation that separates the juice from the filth, and leaves it a clear. sweet, vinous liquor. To preserve it in this state is the grand secret; this is done by fumigating it with sulphur, which checks any further fermentation, and preserves it in its fine vinous state It is to be wished that all cider makers would make a trial of this method; it is attended with no expense and but little trouble, and will have the desired effect.

I would recommend that the juice, as it comes from the press, be placed in open headed casks or vats; in this situation it is most likely to undergo a proper fermentation, and the person attending may with correctness ascertain when this fermentation ceases; this is of great importance, and must be particularly attended to. The fermentation is attended with a hissing noise, bubbles rising to the surface and there forming a soft spungy crust over the liquor. When this crust begins to crack, and white froth appears in the cracks level with the surface of the head, the fermentation is about stopping. At this time the liquor is in a fine, genuine, clear state, and must be drawn off immediately into clean casks. and this is the time to fumigate it with sulphur. To do this, take a strip of canvas or rag, about two inches broad and twelve long. dip this into melted sulphur, and when a few pails of worked cider are put into the cask, set this match on fire and hold it in the cask, till it is consumed; then bung the cask and shake it that the liquor may incorporate with and retain the fumes; after this fill the cask and bung it up. The cider should be racked off again the latter part of February or first of March, and if not as clear as you wish it. put in isinglass to fine it, and stir it well; then put the cask in a cool place, where it will not be disturbed, for the fining to settle. Cider prepared in this manner will keep sweet for years

It is certainly of great importance to the people of America to cultivate the fruit that is natural to the soil of their country; and to make the most of the fruit which the soil produces especially when its produce is an article of value and of great consumption in the country.

A LOVER OF GOOD CIDER.

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STEAM.

By the power of steam every machine to which it is applied receives, not an additional, but a multiplication of force. The power thus produced in 1830. was computed to be equal to 320,000 horses, or about 2,240,000 men. At this moment steam, on account of its many new applications, and the improvement made in the manner of employing it, may perform the work of near three millions of men, in the united kingdom.

Let us now see the effects of this power in the manufacture of cotton. We have already shown the rapidity with which the consumption of this vegetable wool increased, between the years 1767 and 1787, The various machinery now used in manufacturing, it has enabled one man to perform the work of one hundred and fifty. Now the lowest computation supposes 280,000 men—some say 350,000 men—to be employed in it. Hence the work now performed in this single branch would—half a century ago—have required 42,000 000 men—according to some 53,000 000; that is to say, at the lowest computation, more than twice as many men, women, or children, as now people the British Islands.

Now supposing the labour of each of these men to cost this hour the very moderate sum of one shilling per day, or 18*l.* per annum. the pay of 42,000,000 labourers would be 756,000,000*l.* per annum, or a little more than thirteen times the annual revenue of England. Reducing from this sum the pay of the labourers now really employed at the above annual rate, (280 000—18*l.* —5,049,000) and allowing the enormous sum of 50 000 000 sterling for the wear and tear of machinery buildings, and incidental expenses; the result is, that the machinery employed in the cotton manufactories saves 700,000,000*l.* sterling, to the British nation.—*Londpa.*

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An Albany paper mentions that a man from Nassau lost 700 dollars in that city some days ago, and that a young man found and deposited the sum with a gentleman of Albany for the owner —whose "little heart expanded with the strongest emotions of gratitude, when he found his cash all safe and sound; and he nobly thrust his dexter hand into his breeches pocket. and took from thence the huge sum of *eighteen pence*, as a suitable reward for the honesty and trouble of the finder!" It was however, rejected with contempt by the gentleman to whom the money had been entrusted. who out of his own pocket rewarded the honest youth. "To speak in military style" the Albany paper adds, "we should presume a regiment of such souls as the Nassau man's, might form a hollow square on the point of a cambric needle, and have plenty of room after stationing their out posts!!"

CINCINNATI.

This city stands on the North bank of the Ohio river, in latitude 39 degrees, 6 minutes, 30 seconds; longitude 7 degrees, 20 minutes, 45 seconds, West from Washington. 99 miles North of Lexington, Ky. 450 miles South West of Pittsburgh, Pa. The site is formed of a first and second bank of high alluvial soil, the aera from two to two and a half miles agreeable declination; it is studded on two sides with lofty hills, which afford a commanding view of the city and river below.

The site was sold by J. C. Symmes, in 1787, to M. Denman of New Jersey. who, in company with two others, as proprietors, laid out the town in 1789. For a number of years, a few scattered block houses, as defences against the Indians, constituted its buildings. The first brick house was erected in 1799: at that time, the lots, 100 by 200 feet, sold at three hundred dollars, since which time they have brought twenty five thousand dollars.

The city charter was granted in 1815. The population is now 16,000, a great portion of whom are enterprizing emigrants, from almost every portion of the globe, invited to become citizens by the healthiness of the situation, as well as its eligibility for business, and the abundance and cheapness of its markets. It contains ten places of public worship —for Presbyterians, Methodists, Baptists, Catholics, Dutch, Jews, Episcopalians, and Friends: forty common schools, one College, one Medical College, one Hospital, two Female Academies, Branch Bank, six or eight Foundaries for iron and brass, two Paper Mills, and a numerous and resdectable body of mechanics, now noted for industry, are rapidly rising to the highest rank of mechanical intelligence and enterprise. Exports—flour, pork, books, furniture, &c.

It is computed that 100,000 dollars worth of furniture is exported yearly Horses, 3,000 in number, exported the last year.

Ten stages, and twenty one mails, depart weekly from this city.—*Western Tiller.*

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Irish Linen.—The amount of Irish Linen exported from Great Britain to the United States in the year ending January 5, 1826, is stated, in the official returns at five millions, thirty thousand, five hundred and twenty-two yards.—The amount of the exports of the same article, from Great Britain to all parts of the world in the same year, was 13,801,241 yards.

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FRANKLIN COLLEGE, Geo.—Commencement Aug 2.—The degree of A. B. was conferred on 23 young gentlemen.

POETRY.

For the Western Luminary.

LINES ON THE DEATH OF A YOUNG FRIEND—COMPOSED BY LAETITIA B. DEVORE.

This day a fellow mortal dear,
Bid this vain world adieu;
And hastened from all sorrows here,
New scenes above to view.

He call'd his parents to his bed,
And bid them both adieu;
And then in dying language said,
I now must part with you.

His sisters one by one did call,
And took them by the hand;
And bid farewell to each and all,
To leave the loving band.

He bid his brothers all adieu,
While 'round his bed they pass'd;
His breath he shorter, shorter drew,
'Till oh! he drew his last.

His spirit's left the lifeless clay,
'Tis gone to worlds unknown;
Now to the dust oh! must I say,
His body shall return.

But though his body mould'ring lies,
Within the solemn tomb;
His happy spirit's reach'd the skies,
Where youth and beauty bloom.

With all the heavenly saints above,
He joins in joyful lays;
There sings and shouts redeeming love,
And sounds his Saviour's praise.

No sorrow nor corroding woe,
Can now disturb his breast;
He now is free from pain below,
And doth with Jesus rest.

And when the awful trump shall sound,
And bid the sleeping nations rise;
His body then will leave the ground,
And rise to reign above the skies.

FASHIONS FOR OCTOBER.

"Be clothed with humility," and have "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

This is the most graceful, becoming, and at the same time, novel costume that has ever solicited public patronage. The mantle is of the most exquisite hue and delicate texture; tastefully decorated with the above mentioned costly brilliants; and will be found to unite every advantage of utility and elegance. This dress is suitable to all seasons, and is considered equally becoming to the young and the old. It possesses extraordinary durability; is less liable to take a soil than any other material, and retains its freshness and novelty to the last. It falls over the person in the most graceful folds; and is so adjusted as to veil every blemish, and set off the least favourable figure to the best possible advantage. The colour usually preferred for this costume is invisible green, which casts the most delicate shade upon the whole form, and produces an effect indescribably agreeable and prepossessing. Nothing can be more tastefully imagined, than the ornament with which this mantle is finished; and although this jewel is pronounced by the best judges to be of immense value, it may be obtained upon very reasonable terms. It is so delicate in its hue, and so chaste and simple in its workmanship, that it has been mistaken, by unskillful observers, for an ordinary pebble; but connoisseurs instantly recognize it, and allow it to be "*more precious than rubies*" Notwithstanding the many recommendations it possesses, this dress has never become common, although universally approved. It was once worn as a royal robe, and has ever since been held in high estimation and general use, amongst the subjects of the great Prince who first introduced it.

REMARKABLE DREAM.

Being in company the other day when the conversation turned upon dreams, I related one, which, as it happened to my own father, I can answer for the truth of it. About the year 1731, my father, Mr. D. of K——, in the county of Cumberland, came to Edinburgh to attend the classes, having the advantage of an uncle in the regiment then in the castle, and remained under the protection of his uncle and aunt, Major and Mrs Griffiths, during the winter. When spring arrived, Mr. D. and three or four young gentlemen from England, (his intimates,) made parties to visit all the neighbouring places about Edinburgh. Roslin, Arthur's Seat, Craig Millar, &c &c. Coming home one evening from some of those places, M. D. said, "We have made a party to go a fishing to Inch Keith, to-morrow, if the morning is fine, and have bespoke a boat; we shall be off at six." No objection being made, they separated for the night. Mrs Griffiths had not been long a sleep till she screamed out, in the most violent agitated manner, "The boat is sinking; save, oh, save them!" The Major awakened her, and said, "Were you uneasy about the fishing party?" "Oh, no," said she, "I had not once thought of it." She then composed herself, and soon fell asleep again; in about an hour she cried out, in a dreadful fright, "I see the boat is going down." The Major again awoke her, and she said, "It has been owing to the other dream I had; for I feel no uneasiness about it." After some conversation, they both fell asleep, but no rest could be obtained for her; in the most extreme agony she again screamed, "They are gone, the boat is sunk!" When the Major awakened her, she said, "Now I cannot rest; Mr. D. must not go, for I feel, should he go, I would be miserable till his return; the thoughts of it would almost kill me." She instantly arose, threw on her wrapping gown, went to his bed side, for his room was next to their own, and with great difficulty she got his promise to remain at home. "But what am I to say to my young friends, whom I was to meet at Leith at six o'clock?" "With great truth you may say your aunt is ill, for I am so at present; consider you are an only son, under our protection, and should any thing happen to you, it would be my death." Mr. D. immediately wrote a note to his friends, saying that he was prevented joining them, and sent his servant with it to Leith. The morning came in most beautifully, and continued so till 3 o'clock, when a violent storm arose, and in an instant the boat and all that were in it went to the bottom, and were never more heard of, nor was any part of it ever seen. I often heard the story from my father, who always added, "It has not made me superstitious, but with awful gratitude, I never can forget, my life, by Providence, was saved by a dream."
—*Blackwood's Magazine.*

COUNCIL OF CONSTANCE.

The amusing author of 'Hints to My Countrymen,' gives the following account of John Huss and the council of Constance:

"John Huss was born near Prague, in Bohemia, about the year 1376; condemned to death for freedom of discussion in the protestant cause by the council of Constance, in the year 1414, at which were assembled archbishops and bishops, three hundred and forty six; abbots and doctors, five hundred; earls, knights, squires, sixteen thousand; common women, four hundred and fifty; barbers, six hundred; musicians, cooks, and jesters, three hundred and twenty: A noble assembly indeed! to condemn an honest man to death for opinion's sake, and then to lead him to the slaughter, with a paper cap on his head, painted with the forms of horrid devils, that he might, by foretaste, while life yet lingered, endure the pangs of the infernal regions! When death had done its office, and there was no visible remnant of the sufferer but his hot ashes, these they gathered up, and spread upon the waters of the Rhine."

SOLOMON'S TEMPLE.

This magnificent building formed the most rich and splendid object that the sun ever shone upon. "The mosaical worship, as celebrated in that house, outdid all the glory and splendor that the world in any place, in any age, from the foundation thereof, ever enjoyed." It employed for seven years one hundred and eighty three thousand and six hundred men to bring it to completion, and cost more, probably, than four thousand million of dollars. The two articles of gold and silver, which David prepared before his death, amounted to forty six thousand ton weight, which would have loaded a string of waggons, extending more than four hundred miles. The costliness of its materials, the grandeur of its style, the perfection of its workmanship, the glories of its internal decorations, and the richness of its furniture, made it the greatest wonder that mortal eyes ever have seen, or ever will see in this world. Should all the princes of Europe concentrate their wisdom and their treasures, they could not erect a fabric, so rich, magnificent, and glorious, as Solomon's Temple. There were five particulars, which constituted the principal glory of this house of God: The ark and its furniture, the cloud of the divine presence, the holy fire, the Urim and Thummim, and the spirit of prophesy. These tokens of the divine favor were gradually withdrawn from the first temple, and, as the Jews affirm, were never enjoyed in the second.—*Chapin.*

BOOKS,

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Do Last Appeal,		1 50
Do Body of Christ,		0 62
Chalmers' Sermons,		0 75
Winfield's Sermons,		1 00
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